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As though ecstatic, the fíanderú Sebastião of Araribá describes the pleasures of Paradise to me. The yvy fíomimbyré is "more like the skies than like earth." There is a big lagoon there: in the center of it a very high cross, from which a small shower falls every day (Okurutúgui odjidjóú oký ráiví): at the foot of the cross, a "little sheep of gold." (Obviously bound up with the golden calf of the Bible and with the Lamb of God.) There are fruits in abundance; one who finds himself there /168/ lives only on fruit and without working. One cuts off a hand of bananas, turns his back, and there is already another in its place. At yvy fíomimbyré nobody dies. Sebastião explains: "When he becomes so old, suddenly he becomes very young, he does not die." The wife of the fíanderú adds: "One who goes there from here does not die either." And he finishes: "This world is immediately forgotten." -- According to Sebastião's doctrine, the yvy fíomimbyré is not the realm of the souls of the dead (syvúporígué): these pass through there and go on. In Paradise people live without clothes ("with body"), but adorned with ornaments of feathers, not doing anything but dance the religious dances of the tribe. The "ancient people" succeeded in going there and staying; but it was because they abstained from taking drink ("spirit beverages") and did not cook their food with grease or season it with salt. It was said: "Idjáguydjé odjé óivy yvy fíomimbyrére," they went to Paradise. Nowadays it would be possible to go there by airplane. -- Prayers also come from the yvy fíomimbyré. The chief fíanderú (chief--prayer-man) of Paradise sends them by means of spirits who by chance go by there.

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Some years ago the two oldest inhabitants of Bananal -- Pedro Botuca (now deceased) and Ermelina -- both already natives of the coast, told me at length about the journey of the previous generation, who, under the leadership of Capitão Guatú, came from Mato Grosso, in order "to see the sea" and to make fíemongarai on the beach. It was said that the world was coming to an end. Many stayed in the village of Alecrim, others returned to Mato Grosso. Many fíanderú prayed that Nanderykéy would come to look for them. At night all prayed; in the morning they went into the forest to seek fruit and honey, but no game,

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772 in order not to become heavy. Many did go up to the Land of
771 Nanderykeý. But it was necessary to pray with great faith. The
• 173 sea would open at their feet and form a bridge, over which they
passed, in order, on the other side, to ascend to the yvy ñomimbyré.
The "old ones" wanted to get there, "because people do not die
there"; it is a "sacred land." The late Arnaldo -- who did not
hold ñemongarai on the beach, but only in the forest -- said that
it was very easy: the sea became small, "it was a tiny puddle."
But Arnaldo did not succeed in ascending, "because all of us made
772 mistakes for him." Nowadays it is no longer possible, because
771 "all of us make mistakes"; many "are potxy, very brave," others
178 "always want to make love."
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The attitude of old Silvino Rufino, Nandéva of Itariri, seems
no less significant to me. In his village there lived for some time,
as we have seen, the Mbũá who came from Paraguay in 1946.
Rufino considered them "somewhat different," because of their
mania to cross the sea. He put them in the same category with
the "believers" (Protestants), who, he said, also lived in hope that
God would send them "the path /169/ that leads to heaven."
Rufino thought that the Land without Evil exists, but he did not be-
lieve that one could go there. He argued: If even God, when he
was in the world, and who was not a sinner, had to die in order to
go to heaven, how much more we sinners. After death, yes, we
shall go; the spirit goes. But then we shall all go. "There is only
one way. It is true that there are two ways. But the other one,
the one that goes to hell, is only for those who are furthermore
[777] great sinners." -- In another sense, too, the religious ideas of
Silvino Rufino were corrupted with Christian conceptions. While
the majority of the Nandéva distinguish between heaven properly
speaking (yváy, realm of Nanderuvutsú with his yvyráidjá Mbaekuaá)
and, located a little lower, the Land without Evil (yvy mará eý or
yvy ñomimbyré, under the rule of Nanderykeý, son of Nanderuvutsú,
assisted by his yvyráidjá Tyvýr, son of Mbaekuaá), for him it was
all the same thing -- a heaven partly native partly Christian, do-
minion of all those deities.

*177 are consistent to a certain degree with their contention. They say that the
 243 gods do not approve when large quantities of flint corn are planted and smaller
 [173] quantities of the flour type, which is a divine gift. In spite of going this far,
 however, it is quite obvious that Cayuá now do sometimes plant more *supi*
 than *monoff*, intending the greater harvest largely for sale. Cutler says, "The
 flour types appear to be the older form."¹²⁶ It is possible, therefore, that the
 Cayuá have grafted onto some aboriginal distinction between an older and
 supernaturally sanctioned flour corn (*monoff*) and a more recent flint type
 (*supi*) the modern rationalization that the latter is white-introduced. The
 present trading association of hard corn may also have had some influence. In
 any event, it is clear that some few plants have been introduced to Cayuá agri-
 culture by acculturation and that the aboriginal production ratios between
 one crop and another have been somewhat changed as a result of white influ-
 ence.

*177 Hunting and fishing have changed less than agriculture but a few accul-
 178 tural features are to be noted. In fishing, white-introduced metal hooks
 224 are used for angling. Machetes are now often used when hunting with dogs;
 226 clubs have presumably given way to machetes in this and have disappeared
 altogether. Firearms are known, and a very few Cayuá possess them.¹²⁷ The
 bow and arrow is the missile weapon used by the largest number, and it does
 not seem to have suffered basically, either as to variety of arrow points or as to
 the knowledge of its use, from acculturational change.

*177 Technologically, gathering has been largely unaffected and also probably
 178 has been little influenced by acculturational factors as to its importance in the
 222 total economy. In honey-gathering the machete and axe have provided some
 412 advantage over any conceivable aboriginal method. These metal implements
 415 are used to cut open the trees or stumps where the wild bees make their nests.
 Kerosene cans and *aguardente* (Brazilian alcoholic drink made of cane juice)
 bottles are now also found convenient for catching and storing the honey.

224 Although apparently little affected by acculturation as to technology, the
 226 non-agricultural forms of food production are now completely subsidiary. In
 433 some respects hunting and fishing theoretically may now even be dispensable.
 Practically every able-bodied Cayuá man (and woman, within the limits of
 her status) is an agriculturist. But many men do very little hunting or fishing.
 Even the motives for these lesser activities are now somewhat special and
 include the desire for variation of activity and for relief from the largely vege-

¹²⁶ *Ibid.*

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 [648] ¹²⁷ In 1943 only one person at Taquapiri had a firearm usable for hunting, an ancient Belgian
 shotgun, for which he sometimes bought powder and shot and loaded his own shells. A story was
 current among the Cayuá at that time that "the Government" had issued an order for all firearms
 to be taken from the Indians. Apparently certain local whites had "cooperated" in this, taking the
 arms for themselves.

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This relationship is likewise extended to the immediate degrees, diminishing in intensity with the extension.

Concerning the two conditions of kinship discussed last, it should perhaps be remembered that the author's data are less complete than they might be, since the six informants, all male, did not have either a sister of the father or a brother of the mother in the aldeia, and only one of them had a sister with a son.

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[178]

Father-in-law and mother-in-law and son-in-law and daughter-in-law: This relationship varies among the Cayuá, but in a general way one can say that it is one of mutual respect. Nowadays they do not avoid each other. The son-in-law or daughter-in-law might be in more or less intimate contact with the parents-in-law, which depends on such circumstances as the greater or lesser proximity between the two homes or the degree to which the son-in-law or daughter-in-law receives economic aid from the parents-in-law.

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• [173]

The Cayuá recognize very remote relations bilaterally, which do not seem to be accentuated more on the paternal side than on the maternal one, and not infrequently there are persons in the aldeia who are related to the majority of the inhabitants of the aldeia, without always being able to trace the genealogy of the relationship, however. It is not an unusual thing for a person not to know the names of the grandparents in case they are dead, or of aunts and uncles who are deceased or inhabitants of another aldeia.

Conclusion

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From what we have just presented, it can easily be seen that there exists in the kinship system of the Cayuá, in a general way, a close relation between the terminology and the behavior. Each /44/ person knows what his attitude and his behavior in relation to any person of the group designated by this or that kinship term must be, whether one person or another.

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quoted in its entirety: /see the foreign text
for the passage quoted in Portuguese/.

Something had to /306/ push them toward the west and determine the choice of their itinerary; the mirage which was attracting them was the one which was to cost the lives of so many Spaniards later on. It is a matter of the "great tidings" of this mysterious country abounding in riches, located beyond the forests toward the setting sun, and which the Tupinamba certainly likened and then merged with the "Land without affliction" about which the old myths told.

In the same period an analogous tendency to identify the country of the Inca with the one where the culture hero lived can be noted among the Guarani of Paraguay.

There is a very interesting, but seldom cited text which shows very well how the Guarani pictured the Inca Empire at the beginning of the 16th century. By comparing it to what we know of the myths of these same Indians, we shall be able to draw many a curious parallel, and I hope by this means to demonstrate that the Guarani believed they saw in the Inca their culture hero, Candire.

The document in question is found in the Relaciones geográficas de Indias (Vol. II, pp. LXXXIII-LXXXVII), where it comes under the following title: Relación general que se tomó en pública forma y se envió autorizada al virrey en la provincia de los Xarayes, que es en 17 grados sobre el rio Paraguay, 250 (leguas) de la Asumpcion, donde habia llegado el general Nuflo de Chaves con 150 hombres, con orden é intento de poblar en ella, y despues, por la relación que tomó paso adelante /General account which was put in published form and, authorized, was sent to the viceroy in the province of the Xaraye, which, at 17 degrees, is above the Paraguay River, 250 (leagues) from Asunción, where General Nuflo /Nufrio/ de Chaves arrived with 150 men, with orders and intent to colonize in it, and afterwards, by the account that he took further measures/.

/306 cont./

773 The Spanish, addressing the Uratuvere, who formed a small
● 173 Guarani colony in the region of the Xaray /Xaraye/, declared
175 to them that they had come to bring them iron, to chastize the
[648] bad ones and to reward the good ones. To that the latter
answered "that they were very pleased since they had very much
wanted to see us in their lands, and that through us they would
learn the ways and God would not be offended with them and
would give them more fruits on the land, and that their chief,
Candire, had so wished it." /Translated from the Spanish./
The account continues in these words: "He had asked them where
he was and why they called him Candire. He said that he was
dead, and as for the reason for the name, he said that in times
past his father was called Caya, who united the other neighboring
peoples and entered among the Ortugueses /Pl. II appears here/
/307/ and among the Ontes, until he arrived at the towns of
Paicocoro, the chief cacique, and the towns of Paicuri, and he
asked for the Candire who is master of the true metal and of all
good things." /Translated from the Spanish./ At first sight
one sees in this passage an obvious contradiction which can only
be explained by the difficulties the Spaniards had in understanding
their interlocutor: Candire on the one hand, is represented as a
powerful Guarani chief who led them in a migration, and, on
the other, he is a personage, "master of the true metal and all
good things," in the quest of whom this same Candire left! Let
us look further and try to disentangle this confusion. The country
where Candire lives is depicted as having "deer with long hair"
from which clothes are woven; gold and silver are found there,
as well as a yellow metal which smells bad and with which tools
are made (copper and bronze). Several lines farther on the
Guarani informant declares that in the Sierra de Acharagua there
exists a river from which yellow metal is taken: "Asking what
Araraguagua (sic) is, they said that it is a very large sierra that
continued far, and that one part was delimited by a very large
lake, and that in the other part was a very large population of
people who had only one chief, who was lord of all, who was
called Candire; and that in the latter's presence all joined to
[Text Continues on P. 20]

793/307 cont./

- 193 sing with instruments of true metal, in the form of big reeds,
195 which made a good sound (these are the Guaraní rhythm sticks); and they had others they played with the mouth. He had shown him a trumpet; they said that that chief, Candire, took his father's name, because in that land he killed many candires, who killed all the other people who had left with his father." /Translated from the Spanish. /

The country of the Candires is the one where God put all the good things of this world; gold abounds there, one finds there fortresses defended by ditches. The Candire warriors are clothed, their battle-axes are of metal and their shields of gold and silver. In the interior is found white and yellow metal, etc. The land of the great Candire is located, geographically, beyond the Guapay River; to go there one crosses the land of the Timbu, of the Baure (Mbaure) who receive golden objects from the Candires. Near the land of the Candire live the Chiriguano and other Candires, Guaraní and, moreover, relatives of the Uratuvere, who gave this information to Nufrio de Chaves.

It is obvious that the land of the Candires is none other than Peru (1). In the great Candire we have no trouble recognizing

1. In the commentaries of Alvar Núñez Cabeza de Vaca (Hernández, pp. 288 and 322), it is likewise a matter of the Candires as a people whom we can also identify with some Inca tribe.

the Inca. But why this merging of Candire and a Guaraní chief /308/ and then the idealizing of this personage? Finally, what is this migration in search of the great Candire? The key to the problem is furnished us by another text from a slightly later period (1589) which concerns the Guaraní of Itatí, emigrants into the province of Santa Cruz de la Sierra, that is, among the ancestors of the present-day Guarayú /Guarayu/ and Pauserna. It is a matter of a Jesuit Annua littera (see Métraux, 5, p. 924), in which much is said about these Indians, designated by the name of Itatines because of their country of origin. The anonymous

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793 /308 cont. /

● 173 Jesuit, author of this letter, tells us that Candire is their god.
175 Actually, even today, Candir has a place among the culture
GU gods or great gods of the Guarayú. In a fragment of Guarayú
[176] mythology published by Cardús (p. 76) Candir appears at the
[173] beginning of the world in the company of Mbiracucha (Viracocha),
Zaguaguayu, Abaangui, and Tamoi. The creation of the
Negroes is attributed to Candir.

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177 There is nothing extraordinary in seeing the Inca decked out
173 with the name of a Guarani god or culture hero. Confusion must
have been produced there analogous to that provoked nearly
everywhere in South America by the arrival of the white men.
As we know, the latter have almost always been merged with the
culture heroes. In the same way that the Tupinamba and Guarani
saw in the first Spanish or Portuguese the descendants of the culture
god or hero, it is possible that the ancient Guarani pictured Peru
as the mysterious region to which the Great Ancestor had withdrawn;
and in the sovereign of that empire they doubtless believed they
recognized the culture hero himself, Candire.

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167 All those who know the Indians of tropical America from
174 having seen them will have no difficulty in picturing these mi-
grations of the Guarani toward the Andes.

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[721] When an enterprising chief with his "soldiers" succeeded
in crossing the Chaco and making some fruitful raid among the
Chané, nothing else was needed for the news to spread from
mouth to mouth upon their return and arouse everywhere the de-
sire to imitate him and the hope of similar gains. In each
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174 village the affair was discussed, the chiefs talked in the even-
167 ing around the fire or at the time of the great collective drink-
721 ing bouts, and the young men dreamed of obtaining, in their
[177] turn, silver ornaments, bronze axes, and the long woolen shirts
in which those who had come back from the land of the Candir
dressed. Here and there people decided to leave in the good
season to try their luck. The inhabitants of several villages
took counsel together to set the date of departure and they pre-
pared for it slowly. The women busied themselves with the
provisions, roasted corn and made flour of it or grated manioc
which they transformed into cassava bread. Others prepared
corn beer for the feast which would precede the departure.